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This humble project was started on Friday, August 15, 2014

OM

Om Shree Krishnaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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श्रीमद्भागवतं - चतुर्थस्कन्धः

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

CHATHURTHTHASKANDDAH (CANTO FOUR)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ चतुर्थस्कन्धः ॥

CHATHURTHTHASKANDDAH (CANTO FOUR)

॥ प्रथमोऽध्यायः - १ ॥

PRATHAMOADDHYAAYAH (CHAPTER ONE)

VidhuraMaithreyaSamvaadhe [ManuvamsaParampara] (In the Conversation between Vidhura and Maithreya [Genealogy or Lineage of the Dynasty of Manu])

[We can read the details of the genealogy of Svaayambhuva Manu popularly known as Manu in this chapter. Manu had two sons and three daughters. Of the three daughters Dhevahoothi's story has already been discussed in detail in the previous chapters. Here we are going to read who married Presoothi and Aakoothi and of their children. Also, we can read who married the daughters of Dhevahoothi and Kardhdhama and of their children. Presoothi, the eldest of Manu's daughters, was married to Deksha. They had sixteen daughters. Who they were married to and who were all their children can be read here? This chapter will conclude with the immolation of Sathi, the youngest daughter of Dheksha and who was the divine consort of Lord Sri Maha Dheva. In the fourth Skanda, we read the stories of Sri Vaasudeva Mahaa Vishnu known as "Visargam". Visargam means the creations through the genealogy of Brahmadeva. Please continue to read...]

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

मनोस्तु शतरूपायां तिस्रः कन्याश्च जज्ञिरे ।
आकूतिर्देवहूतिश्च प्रसूतिरिति विश्रुताः ॥ १ ॥

1

Manosthu satharopaayaam thisrah kanyaascha jejnjire
AakoothirdhDhevahoothischa Presoothirithi visruthaah.

Svaayambhuva Manu had three daughters named Presoothi, Dhevahoothi and Aakoothi and two renowned sons named Priyavratha and Uththanapaadha on his chastest consort named Satharopa.

आकूतिं रुचये प्रादादपि भ्रातृमतीं नृपः ।
पुत्रिकाधर्ममाश्रित्य शतरूपानुमोदितः ॥ २ ॥

2

Aakoothim Ruchaye praadhaadhapi bhraathrimatheem nripah
Puthrikaaddharmmamaasrithya Satharoopaanumodhithah.

Svaayambhuva Manu or Manu is the first of all the Prejaapathees. Though Aakoothi had two brothers (as stated above) Manu, after consulting with and getting the consent from Satharoopaa, got her happily married to Ruchi Prejaapathi on the condition that the son born for them should be returned to them as their son. [This means the son born for Aakoothi and Ruchi should be given to Manu and Satharoopaa not as their grandson but as their son. It is not because they did not have their own sons but for some other reason. That is the reason why mentioning “Though Aakoothi had two brothers...”]

प्रजापतिः स भगवान् रुचिस्तस्यामजीजनत् ।
मिथुनं ब्रह्मवर्चस्वी परमेण समाधिना ॥ ३॥

3

Prejaapathih sa bhagawaan Ruchisthasyaamajeejenath
Mitthunam Brahmavarchchasvee paramena samaaddhinaa.

Ruchi was one of the most powerful and most knowledgeable and most scholarly Brahmins. And Ruchi with established Brahminical power and stabilized by Samaaddhi Yoga produced a son and a daughter on his wife Aakoothi. Brahma Dheva has appointed Ruchi as one of the progenitors of all the living entities.

यस्तयोः पुरुषः साक्षाद्विष्णुर्यज्ञस्वरूपधृक् ।
या स्त्री सा दक्षिणा भूतेरंशभूतानपायिनी ॥ ४॥

4

Yesthayoh purushah saakshaadhVishnuryejnjasvaroopaddhrik
Yaa sthree saa Dhekshinaa bhootheramsabhoothaanupaayinee.

Of the two children the male child was a direct and full incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the Supreme Primordial God Personality, and the female child was a partial incarnation

of Goddess Sri Maha Lakshmi who is the divine eternal consort of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and who is the embodiment of prosperity and auspiciousness. The male child was named as YejnjaMoorthhi or Yejnja which is another name of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, and the female child was named as Dhekshina.

आनिन्ये स्वगृहं पुत्र्याः पुत्रं विततरोचिषम् ।
स्वायम्भुवो मुदा युक्तो रुचिर्जग्राह दक्षिणाम् ॥ ५ ॥

5

Aaninye svagriham puthryaah puthram vithatharochisham
Svaayambhuvo mudhaa yuktho Ruchirjegraaha Dhekshinaam.

Yejnja who was the most effulgent and brilliant was brought up by Svaayambhuva and Dhekshina was kept home and brought up by Ruchi Prejaapathi, the son-in-law of Svaayambhuva. Yejnja was the son (of Aakoothi) of the daughter of Svaayambhuva.

तां कामयानां भगवानुवाह यजुषां पतिः ।
तुष्टायां तोषमापन्नोऽजनयद्द्वादशात्मजान् ॥ ६ ॥

6

Thaam kaamayaanaam Bhagawaanuvaaha yejushaam pathih
Thushtaayaam thoshamaapannoajenayadh dhvaadhesaathmajaan.

Yejnja is the lord and embodiment of sacrificial performances and the provider of appropriate results and benefits of Yaagaas is the incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Dhekshina who is the partial incarnation of Goddess Sri Maha Lakshmi is naturally deSrious of marrying Yejnja. [Goddess Sri Maha Lakshmi is the wife of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.] And Yejnja happily married Dhekshina. And Yejnja produced twelve sons on his divine consort Dhekshina.

तोषः प्रतोषः सन्तोषो भद्रः शान्तिरिडस्पतिः ।
इध्मः कविर्विभुः स्वहनः सुदेवो रोचनो द्विषट् ॥ ७ ॥

7

Thoshah Prethoshah Santhosho Bhadhras Saanthirldaspathih
Idhddhmah Kavirvibhuh Svahnah Sudhevo Rochano dhvishat.

तुषिता नाम ते देवा आसन् स्वायम्भुवान्तरे ।
मरीचिमिश्रा ऋषयो यज्ञः सुरगणेश्वरः ॥ ८॥

8

Thushithaa naama the dhevaa aasan Svaayambhuvaanthare
Mareechimisraa rishayo Yejnjah suragenesvarah.

The twelve sons of Yejnja and Dhekshina were: 1) Thosha, 2) Prethosha, 3) Santhosha, 4) Bhadhra, 5) Saanthi, 6) Idaspathi, 7) Idhddhma, 8) Kavi, 9) Vibhu, 10) Svahna, 11) Sudheva and 12) Rochana. During the time of Svaayambhuva all these twelve sons together became the gods or demigods of heaven and were collectively called as Thushitha Dhevaas. [Thushitha Dhevaas can mean the gods of happiness or the presiding gods who can provide happiness to their votaries.] Mareechi and others (like Athri, Anggiras, etc.) became Rishees or Sages. Yejnja became the Lord and Controlling Emperor of all the three worlds (like Heaven, Earth and Underworld) and thus the king of Indhra or Dhevendhra also. Svaayambhuva Manu or Manu, Dhevaas, Rishees, Dhevendhra, Sons of Manu and Incarnation or Incarnations of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are all essential for maintenance and management and protection of every Manvanthara. [A Manvanthara is the duration of one Manu.] Manu was now extremely satisfied and well pleased as he was fully equipped with all these.

प्रियव्रतोत्तानपादौ मनुपुत्रौ महौजसौ ।
तत्पुत्रपौत्रनसृणामनुवृत्तं तदन्तरम् ॥ ९॥

9

PriyavrathOththaanapaadhau Manuputhrau mahaujasau
Thath puthrapauthranapthrinaamanuvriththam thadhantharam.

Uththaanapaadha and Priyamvratha, the two sons of Manu, were very bold and brave warriors and became powerful ruling emperors of the world. And their sons and grandsons and the dynasty of many generations spread all over the three worlds during that time of the Manvanthara. All the three worlds were very prosperous and auspicious under the powerful and righteous rules of that dynasty.

देवहूतिमदात्तात् कर्दमायात्मजां मनुः ।
तत्सम्बन्धि श्रुतप्रायं भवता गदतो मम ॥ १०॥

10

Dhevahoothimadhaaththaatha Kardhdhamaayaathmajaam Manuh
Thathasambenddhi sruthapraayam Bhawathaa gedhatho mama.

Oh Vidhura, Svaayambhuva had given his daughter Dhevahoothi to Kardhdhama in marriage. I have already explained all the details of Dhevahoothi and Kardhdhama to you and you have listened to them very carefully.

दक्षाय ब्रह्मपुत्राय प्रसूतिं भगवान् मनुः ।
प्रायच्छद्यत्कृतः सर्गस्त्रिलोक्यां विततो महान् ॥ ११॥

11

Dhekshaaya Brahmaputhraaya Presoothim Bhagawaan Manuh
Praayachcchadhyath krithasarggasthrilokyaam vithatho mahaan.

Thereafter Manu gave his daughter Presoothi in marriage to Dheksha Prejaapathi who is Lord of all the Prejaapathees and who was the son of Brahma Dheva. And Dheksha became the progenitors of all the livings entities in all the three worlds of the universe and the root cause of creation, progress, and developments of all the species. [Dheksha is considered to be the cause of creation of all the species in all the three worlds. The details follow.]

याः कर्दमसुताः प्रोक्ता नव ब्रह्मर्षिपत्नयः ।
तासां प्रसूतिप्रसवं प्रोच्यमानं निबोध मे ॥ १२॥

Yaah Kardhdhamasuthaah prokthaa nava brahmarshipathnayah
Thaasaam Presoothipresavam prochyamaanam niboddha me.

Hey Vidhura, I have already explained to you that the nine daughters of Kardhdhama were wedded to the nine Brahmarshes like Mareechi, Athri, Anggiras, etc. Now I would explain about their children and lineage. Please listen to me.

पत्नी मरीचेस्तु कला सुषुवे कर्दमात्मजा ।
कश्यपं पूर्णिमानं च ययोरापूरितं जगत् ॥ १३ ॥

Pathnee Mareechesthu Kalaa sushuve Kardhdhamaathmajaa
Kasyapam Poornnimaana cha yeyoraapooritham jegath.

Kardhdhama's daughter Kala was married to Mareechi. Kala gave birth to two children. One was a son and another daughter. Son was named Kasyapa and daughter Poornnima. Oh, my dear son [a preceptor or Guru may address the most affectionate disciple as son], Vidhura, please understand that all the three worlds were filled with descendants of Kasyapa and Poornnima. [All the species were manifested by Kasyapa and Poornnima. The details would follow in Shashtta Skandha. Poornnimā's descendants are described. An elaborate description of these descendants will be given in the Sixth Canto. It is also understood herein that Devakulyā is the presiding deity of the River Ganges, which comes down from the heavenly planets to this planet and is accepted to be sanctified because it touched the lotus feet of the Supreme Personality of Godhead, Hari.]

पूर्णिमासूत विरजं विश्वगं च परन्तप ।
देवकुल्यां हरेः पादशौचाद्याभूत्सरिद्विवः ॥ १४ ॥

Poornnimaasutha virajam visvagam cha Paranthapa!

Dhevakulyaam Hareh paadhasauchaadhyabhoothsaridhdhivah.

Poornnima had three children. They were Visvaga and Viraja, two sons, and Dhevakulya, a daughter. [I will try to find out the name of the husband of Poornnima and publish later.] Of these Dhevakulya was one of the most divine ladies and no one can be mentioned as somewhat equal to her in divinity because she is the Water which has washed the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. And she is known as the Swargga Nadhi or Swarnnadhi or Dheva Ganga.

“Vishnu Melts : God creates the world as Brahma, sustains it as Vishnu and destroys it as Shiva. One day Shiva started to sin,. Vishnu was moved by the melody that he begins to melt. Brahma caught the molten Vishnu in a pot. This was poured on earth. It took the form of the river Ganga. The Ganga nourished the earth. To bathe in Ganga’s waters is to bathe in God. (Ganga Mahatmya)”(This is from the book Myth=Mithya by Dev Dutt Pattanaik)

अत्रेः पत्न्यनसूया त्रीञ्जने सुयशसः सुतान् ।
दत्तं दुर्वाससं सोममात्मेशब्रह्मसम्भवान् ॥ १५ ॥

15

Athreh pathnyAnasooyaa threen jejnje suyesasassuthaan
Dheththam Dhurvvaasasam SomamaathmesaBrahmasambhvaan.

Kardhdhama’s second daughter Anasooya was married to Athri. Anasooya gave birth to three sons named Dheththa, Dhurvvaasa or Dhurvvaasass and Soma. These three are partial incarnations of the Trio, Vishnu, Sankara and Brahma. Dheththa was the partial incarnation of Vishnu; Dhurvvaasa was of Siva or Sankara or Mahaadheva and Soma of Brahma. [The story how Anasooya was able to appease all the three Moorththees and got them incarnated in her has already been explained earlier and in the following stanzas.]

विदुर उवाच

Vidhura Uvaacha (Vidhura Said):

अत्रेगृहे सुरश्रेष्ठाः स्थित्युत्पत्त्यन्तहेतवः ।
किञ्चिच्चिकीर्षवो जाता एतदाख्याहि मे गुरो ॥ १६॥

16

Athrergrihe surasreshttaah sthithyulpathyanthahethavah
Kinjchichchikeershavo jaathaa ethadhaakhyaahi me guro.

Oh, the noblest leader of all the Rishies and my divine Preceptor, kindly explain to me in detail what was the reason and why all the Trinity who are responsible for Creation, Sustenance and Dissolution together got incarnated in the home of the great Sage, Athri.

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

ब्रह्मणा नोदितः सृष्टावत्रिर्ब्रह्मविदां वरः ।
सह पत्न्या ययावृक्षं कुलाद्रिं तपसि स्थितः ॥ १७॥

17

Brahmanaa nodhithah srishtaavAthrirBrahmavidhaam Varah
Saha pathnyaa yeyaavriksham kulaadhrim thapasi sthithah.

Brahma Dheva requested Athri to procreate generations after his marriage with Anasooya. Then Athri and Anasooya went to the valley of the most renowned divine Mountain called Riksha. There they performed the most severe and strict austerities and penance.

तस्मिन् प्रसूनस्तबकपलाशाशोककानने ।
वार्षिः स्रवद्भिरुद्घुष्टे निर्विन्ध्यायाः समन्ततः ॥ १८॥

18

Thasmin presoonasthabekapalaasasokakaanane
Vaarbhih srevadhbhirudhghushte nirvindhyaayaassamanthathah.

प्राणायामेन संयम्य मनो वर्षशतं मुनिः ।
अतिष्ठदेकपादेन निर्द्वन्द्वोऽनिलभोजनः ॥ १९॥

19

Praanaayaamena samyemya mano varshasatham munih
Athishttadhekapaadhena nidhvandhvoanilabhojaanh

शरणं तं प्रपद्येऽहं य एव जगदीश्वरः ।
प्रजामात्मसमां मह्यं प्रयच्छत्विति चिन्तयन् ॥ २०॥

20

“Saranam tham prepadyaham ya eva Jegadheeswarah
Prejaamaathmasamaam mahyam preyachccha”thvithi chinthayan.

The river Nirvindhya was flowing in that valley of Riksha. The flow of the river was creating a very sweet and melodious divine sound and all the surroundings of the banks of the river were filled with divine musical sounds. The banks of the river were also very beautiful and attractive with many different plants, trees, vines, herbs, bushes and all with full of bunches of flowers and fruits like Asoka, Chempaka, mango trees, jack fruit trees, jasmine, rose and innumerable number of other plants and trees. Athri sat there with complete control of mind with Samaaddhi Yoga and complete control of breathing by Yogic Praanaavyaama. Athri with control of mind was able to get rid of the feeling of dualities. [That means he became Self-Realized.] He was not eating anything other than air. [That means other than breathing he was not eating or drinking.] Under that condition Athri prayed with full concentration and desirously thought in his mind: “Oh the Lord and the Controller and the protector of the universe! You are the provider of shelter to all your devotees. I prostrate and seek shelter at your lotus feet. Oh Lord! Please bless me with a child who is like you and equal to you.”

तप्यमानं त्रिभुवनं प्राणायामैधसाग्निना ।
निर्गतेन मुनेर्मूर्ध्निः समीक्ष्य प्रभवस्त्रयः ॥ २१॥

21

Thapyamaanam thribhuvanam praanaayaamaiddhasaagninaa
Nirgethena munermmoordhddhnassameekshya prebhavasthrayah

अप्सरोमुनिगन्धर्वसिद्धविद्याधरोरगैः ।
वितायमानयशसस्तदाश्रमपदं ययुः ॥ २२ ॥

22

Apsaromunigenddharvvasidhddhavidhyaaddharoragaih
Vithaayamaanayasasasthadhaasramapadham yeyuh.

Athri performed severe austerity with Yoga Prebhaava of Praanaavyaama and Samaaddhi for one hundred years. His Yoga Prebhaava was very powerful and brilliant. His Yoga Prebhaava emitted enough fuel to burn all the three worlds of the universe when he was performing such severe austerity. As unbearable heat was radiated from the extreme Thapa Prebhaava of Athri, all the Dhevaas, Apsaraas, Genddharvaas, Kinnaraas, Vidhyaaddharaas, Chaaranaas, Uragaas and all other celestial bodies collectively prayed for protection and shelter to Brahma, Vishnu and Sankara. Because of the glorifying prayers like that Brahma, Vishnu and Sankara appeared at the hermitage where Athri was performing severe austerity and penance.

तत्प्रादुर्भावसंयोगविद्योतितमना मुनिः ।
उत्तिष्ठन्नेकपादेन ददर्श विबुधर्षभान् ॥ २३ ॥

23

Thath praadhurbhaavasamyogavidhyothithamanaa munih
Uththishttanekapaadhena dhedharsa vibuddharshabhaan.

Athri was performing the penance standing on one leg under Samaaddhi Yoga. At that time the brilliant effulgence of Brahma, Vishnu and Siva was felt in his heart as they all appeared for him. [See as Athri was performing Thapas with Samaaddhi he was not watching or listening to what was happening around him. Therefore, he would not have seen the presence of ThriMoorththees but felt their presence in his heart with his inner consciousness.] When he recognized the presence of them in the heart,

he looked and saw the Lords of Dhevaas and the universe, still standing on one leg.

प्रणम्य दण्डवद्भूमावुपतस्थेऽर्हणाञ्जलिः ।
वृषहंससुपर्णस्थान् स्वैः स्वैश्चिह्नैश्च चिह्नितान् ॥ २४॥

24

Prenamya dhendavadh bhoomaavupathastthearhanaanjali
VrishaHamsaSuparnnastthaan svaih saischihnaischa chihnithaan.

As soon as he saw them Athri fell down on the ground like a stick and prostrated or performed Dhenda Namaskaara and offered respectful prayers and obeisance with sandal, incense and lights to all the three of the Moorththees. Athri saw Lord Siva or Sri Mahaadheva sitting on his carrier, the Bull, and holding the drum and Brahma Dheva sitting on the Swan and holding the Kusa Grass and Vishnu Bhagawaan sitting on Suparnna [meaning the one with golden wings] or Geruda and holding the Discus. [The Drum the Kusa and the Discuss are the signatory marks of Siva, Brahma and Vishnu respectively.]

कृपावलोकेन हसद्वदनेनोपलम्भितान् ।
तद्रोचिषा प्रतिहते निमील्य मुनिरक्षिणी ॥ २५॥

25

Kripaavalokena hasadvadhanenopalembhithaan
Thadhrochishaa prethihathe nimeelya munirakshinee.

चेतस्तत्प्रवणं युञ्जन्नस्तावीत्संहताञ्जलिः ।
श्लक्ष्णया सूक्तया वाचा सर्वलोकगरीयसः ॥ २६॥

26

Chethasthath prevanam yunjannasthaaveethsamhathananjali
Slekshnayaa sookthayaa vaachaa sarvvalokagereeyasah.

All the three Deities were very compassionate and happy and appeared to him with smiling faces. Each of them was well identifiable by their look and appearance itself especially when they were sitting on their separate vehicles or carriers and holding their signatory signs. Athri Maharshi offered obeisance to each of them with due respectful regards and devotion. With his Thapa and Yoga Prebhaava Athri brought his mind and heart under the complete control of the ThriMoorththees. Then he worshipped them with proclamation of their glorifying deeds and majestic Prebhaavaas in sweet and melodious Yogic and meaningful words and Keerththans:

अत्रिरुवाच

AthrirUvaacha (Athri Said):

विश्वोद्धवस्थितिलयेषु विभज्यमानै-
र्मायागुणैरनुयुगं विगृहीतदेहाः ।
ते ब्रह्मविष्णुगिरिशाः प्रणतोऽस्म्यहं वः
तेभ्यः क एव भवतां म इहोपहृतः ॥ २७॥

27

Visvodhbhavastthithileyeshu vibhajyamaanai-
RmMaayaagunairanuyugam vigreheethadhehaah
The BrahmaVishnuGirisaah prenathosmyaham va-
SThebhayah ka eva Bhawathaam ma ihopahoothah.

Oh Lord, I am now able to recognize that you three take appropriate forms at appropriate times of the Yuga and very meticulously and precisely create, sustain and dissolve the universe and the entities therein. Oh Lord Brahma Dheva, Oh Lord Maha Dheva and Oh Lord Maha Vishno you have divided your body into three parts by accepting the dominance of the three modes of nature according to the needs of your specific responsibility. [What Athri means here is that Brahma Dheva is dominant with Rejo Guna as he has to be involved in the process of Creations? Siva is dominant with Thamo Guna as he has to take care of the dissolution or destruction. And Vishnu is dominant with Sathwa Guna as he is responsible for Sustenance.] With that complete knowledge I prostrate and offer my

prayers and obeisance. I have called and prayed to the single God who is the one and the only One God. Oh Lords, now all the three of you please tell me who among you that Single One God is. [This is an interesting and tough question Athri has posed to ThriMoorththees.]

एको मयेह भगवान् विविधप्रधानै-
श्चित्कीकृतः प्रजननाय कथं नु यूयम् ।
अत्रागतास्तनुभृतां मनसोऽपि दूराद्-
ब्रूत प्रसीदत महानिह विस्मयो मे ॥ २८॥

28

Eko mayeha Bhagawaan vividdhapreddhaanai-
SChiththeekrithah prejananaaya kattham nu yooyam
Athraagethaasthanubhrithaam manasoapi dhooraah
Broo tha preseedhatha mahaaniha vismayo me.

Oh, Lord's my wish and desire is that out of you three the most supreme and leading primary God should be born as my son. I pray for your compassion and mercy for your blessing and please grant me my wish. Also, I wish to know that you three Moorththees are far beyond the reach of my mind and visualization and as that is the case, please explain to me how it was possible for you to come here according to my prayers. [Here again Athri's doubt is very interesting. We all have this type of self-induced limitations in our mind also. Though we may say that 'sky's the limit,' beyond a point we can never reach. Similarly, here Athri thought that the power of his mind has certain limitations and can never go beyond that.] I am really stunned and wonderstruck by the presence of all the three of you.

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

इति तस्य वचः श्रुत्वा त्रयस्ते विबुधर्षभाः ।
प्रत्याहुः श्लक्ष्णया वाचा प्रहस्य तमृषिं प्रभो ॥ २९॥

29

Ithi thasya vachah sruthvaa threyasthe vibuddharshabhaah

Prethyaahuh slekshnayaa vaachaa prehasya thamrishim prebho!

When Athri spoke to the ThriMoorththees like that they all smiled and very sweetly and affectionately responded to him:

देवा ऊचुः

Dhevaa Oochu (Dhevaas Said):

यथा कृतस्ते सङ्कल्पो भाव्यं तेनैव नान्यथा ।
सत्सङ्कल्पस्य ते ब्रह्मन् यद्वै ध्यायति ते वयम् ॥ ३० ॥

30

Yetthaa krithasthe sankalpo bhaavyam thenaiva naanyatthaa
Sathsankalpasya the Brahman yedhvai ddhyaayathi the vayam.

Hey Mune! You are Brahmajnja or the one who has recognized and knew the Brahman. Your desire and prayer will not have any result other than what you wished. You have now the presence of the supreme and leading primary personality of God exactly in accordance with the imagination of your mind.

अथास्मदंशभूतास्ते आत्मजा लोकविश्रुताः ।
भवितारोऽङ्ग भद्रं ते विस्रप्स्यन्ति च ते यशः ॥ ३१ ॥

31

Atthaasmadhamsabhoothaasthe aathmajaa lokavisruthaah
Bhavithaaroangga bhadhram the visrapsyanthi cha the yesah.

We three together are the Ekathaththva Swaroopa (Single Form of Principles) you worshiped and prayed. Therefore, you will have three sons representing a partial manifestation of our power and potency. We wish you all prosperity and auspiciousness and fortune of divinity. Because of the three sons you are going to have your name and reputation glorified and proclaimed in all the three worlds.

एवं कामवरं दत्त्वा प्रतिजग्मुः सुरेश्वराः ।

सभाजितास्तयोः सम्यग्दम्पत्योर्मिषतोस्ततः ॥ ३२ ॥

32

Evam kaamavaram dheththvaa prethijegmuh sureswaraah
Sabhaajithaasthayossamyag dhempathyormmishathosthathah.

Thus, after granting the desired boons to the couple and accepting all the hospitalities and treatments offered by Athri and Anasooya while they both were looking on, the ThriMoorththees went back to their respective abodes.

सोमोऽभूद्ब्रह्मणोऽशेन दत्तो विष्णोस्तु योगवित् ।
दुर्वासाः शङ्करस्यांशो निबोधाङ्गिरसः प्रजाः ॥ ३३ ॥

33

Somoabhooth Brahmanoamsena Dheththo Vishnosthu yogavith
DhurvvaasaasSankarasyaamso niboddhAnggirisah prejaah.

Soma or Chandhra or the Lord of Night or Moon with very calm and quiet nature was born with partial potency and power of Brahma Dheva. The Lord of Yogaas and hence called as Yogeendhra who was named as Dheththa was born as partial incarnation of Vishnu Bhagawaan. And Dhurvvaasass or Dhurvvaasa with short-tempered nature was born as a partial incarnation of Siva or Sankara. [Thus Soma, Dheththa and Dhurvvaasa were born to Athri and Anasooya as partial incarnations of Brahma, Vishnu and Sankara respectively.] Now I shall explain the procreations or sons of Anggiras.

श्रद्धा त्वङ्गिरसः पत्नी चतस्रोऽसूत कन्यकाः ।
सिनीवाली कुहू राका चतुर्थ्यनुमतिस्तथा ॥ ३४ ॥

34

Sredhddhaa thvAnggirasah pathnee chathasroasootha kanyakaah
Sineevaalee Kuhu Raaka chathurththyAnumathisthatthaa.

Anggiras married Sredhddha. They had four daughters named: 1) Sineevaali, 2) Kuhu, 3) Raaka and 4) Anumathi.

तत्पुत्रावपरावास्तां ख्यातौ स्वारोचिषेऽन्तरे ।
उत्थ्यो भगवान् साक्षाद्ब्रह्मिष्ठश्च बृहस्पतिः ॥ ३५ ॥

35

Thath puthraavaparaavaasthaam khyaathau svaarochisheanthare
Uthaththyo Bhagawaan saakshaadh Brahmishttascha Brihaspathih

Besides the four daughters Anggiras also had two sons named Uthaththya and Brihaspathi on his wife Sredhddha. Uthaththya was the best of all the scholarly Thapasvees with unbounded and eternal Thapa Prebhaava and became most famous in the second Manvanthara known and Svaarochisha Manvanthara. And Brihaspathi was the best of all the Brahma Jnjaanees and was honored and respected by all the scholars of all the three worlds. [Brihaspathi was the renowned preceptor of the Dhevaas or gods of heaven.]

पुलस्त्योऽजनयत्पत्यामगस्त्यं च हविर्भुवि ।
सोऽन्यजन्मनि दह्राग्निर्विश्रवाश्च महातपाः ॥ ३६ ॥

36

Pulasthyoajenayath pathnyaamAgathyam cha Havirbhuvi
Soanyajenmani dhehraagnirVisrevaascha mahaathapaah.

Pulasthya fathered a couple of sons named Agasthya and Visrevas with his wife Havirbhoo. Agasthya became Jettaraagni or Digestive Power or the Fire in the Stomach as Gastric Juice in the next birth. Visrevas performed severe austerity and penance and became the best Thapasvi in the next birth. [We will also read different stories about the births of Agasthya and Visrevas later.]

तस्य यक्षपतिर्देवः कुबेरस्त्वडविडा सुतः ।
रावणः कुम्भकर्णश्च तथान्यस्यां विभीषणः ॥ ३७ ॥

37

Thasya Yekshapathirdhdheva Kuberasthvldavidaasuthah
Raavanah Kumbhakarnnascha thatthaanyasyaam Vibheeshanah

Visrevas had two wives. The first one was Idavida and the second Kesini. [Kesini was also called Kaikasi.] Kubera was the son of Visrevas of Idavida. Kubera was the Master and Lord of all Yekshaas. [Kubera is a staunch devotee of Lord Sri Maha Dheva. He is also the Lord and Master of wealth and fortune and conferred with divinity as the Deity of wealth.] Raavana, Kumbhakarna and Vibheeshana were the three sons born to Kesini. [Visrevas and Kesini also had a daughter named Soorpanaka.]

पुलहस्य गतिर्भार्या त्रीनसूत सती सुतान् ।
कर्मश्रेष्ठं वरीयांसं सहिष्णुं च महामते ॥ ३८॥

38

Pulahasya Gethirbhaaryaa threenasootha Sathee suthaan
Karmmasreshttam Vareeyaamsam Sahishum cha mahamathe.

Pulaha begot three sons named Karmmasreshtta, Vareeyaan and Sahishnu on his chaste wife Gethi. All the three sons of Pulaha were great Yogic Sanyaasees.

क्रतोरपि क्रिया भार्या वालखिल्यानसूयत ।
ऋषीन् षष्टिसहस्राणि ज्वलतो ब्रह्मतेजसा ॥ ३९॥

39

Krethorapi Kriyaa bhaaryaa Vaalakhilyaanasooyatha
Risheen shashtisahasraani jvalatho Brahmathejasaa.

Krathu, the sixth child of Brahma Dheva, married Kriya. Krathu and Kriya produced sixty thousand sons. They were collectively called Baalakhillyaas or Baalakhillya or Vaalakhillyaas. Baalakhillyaas are the most renowned scholarly sages. All of them were embodiments of Vedhic Transcendental knowledge and were all self realized. They were self illuminated with the effulgence of knowledge. [We will read more about them on a few other occasions. But let me state here that the Puraanic belief is that they are

still in their Brahmacharya and learning Vedhaas and Sookthaas daily, including today, from the universal preceptor Sun-god. There is a story that when Hanumaan approached Sun with a request to accept him also as a disciple the objection was that Baalakhillyaas, most top-class Brahmin Brahmachaarees would not be happy and would not let a monkey to sit with them. Therefore, Hanumaan walked backwards in front of the chariot of Sun and listened and learned what Sun was teaching Baalakhillyaas. Thus, he was able to gain “shadow-less” or the brightest knowledge. Remember the references of Sri Raama and Sitha Dhevi about the scholastic knowledge of Hanumaan. And the story goes on...]

ऊर्जायां जज्ञिरे पुत्रा वसिष्ठस्य परन्तप ।
चित्रकेतुप्रधानास्ते सप्त ब्रह्मर्षयोऽमलाः ॥ ४० ॥

40

Oorjaayaam Jejnjure puthraa Vasishtasya paranthapa!
Chithrakethupreddhaanaasthe saptha Brahmarshayoamalaah.

Vasishta got married to Oorja also called Arunddhathi. They both begot seven sons starting from Chithrakethu. All the seven of them were renowned Brahmarshees.

चित्रकेतुः सुरोचिश्च विरजा मित्र एव च ।
उल्बणो वसुभृद्धानो द्युमान् शक्त्यादयोऽपरे ॥ ४१ ॥

41

Chithrkethuh Surochischa Virajaa Mithra eva cha
Ulbeno Vasubhridhyaano Dhyumaan Sakthyaadhayoapare.

The seven sons were: 1) Chithrakethu, 2) Surochi, 3) Viraja, 4) Mithra, 5) Ulbena, 6) Vasubhridhyana and 7) Dhyumaan. Oh the destroyer of enemies, Vidhura! Please understand that Sakthi and others were also sons of Vasishta but on another wife. [Not sure whether Oorja is considered to be another wife and Sakthi is her son.]

चित्तिस्त्वथर्वणः पत्नी लेभे पुत्रं धृतव्रतम् ।
दध्यञ्चमश्वशिरसं भृगोर्वशं निबोध मे ॥ ४२ ॥

Chiththisthvattharvvanah pathnee lebhe puthram ddhrithavratham
DhedhddhyanjchamasvaSriassam, Bhrigorvamsam niboddha me.

Attharva produced a son named AsvaSria on his wife Chiththi. AsvaSria is named so because his face was like that of a horse. He was also known as Dheddhyang Muni. Oh, the best of Kuru dynasty, now I will explain the genealogy of Bhrigu. Please listen carefully.

भृगुः ख्यात्यां महाभागः पत्न्यां पुत्रानजीजनत् ।
धातारं च विधातारं श्रियं च भगवत्पराम् ॥ ४३ ॥

Bhriguh khyaathaam mahaabhaagah pathnyaam puthraanajeejenath
Ddhaathaaram cha viddhaathaaram sriyam cha Bhagawath paraam.

Bhrigu was very fortunate to have two sons named Ddhaathaa and Viddhaathaa and a daughter named Sreedhevi with his wife Khyaathi. Sreedhevi was the partial incarnation of Goddess Sri Maha Lakshmi, the consort of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, who was the provider of prosperity, wealth, fortune and auspiciousness.

आयतिं नियतिं चैव सुते मेरुस्तयोरदात् ।
ताभ्यां तयोरभवतां मृकण्डः प्राण एव च ॥ ४४ ॥

Aayathim Niyathim chaiva suthe Meru sthayoradhaath
Thaabhyaam thayorabhavathaam Mrikandah Praana eva cha.

Meru, the lord of the mountains, had two daughters named Aayathi and Niyathi. Meru gave Aayathi to Ddhaathaa and Niyathi to Viddhaathaa in marriage. Ddhaathaa and Aayathi got a son called Mrikanda and Viddhaathaa and Niyathi got a son called Praana.

मार्कण्डेयो मृकण्डस्य प्राणाद्वेदशिरा मुनिः ।

कविश्च भार्गवो यस्य भगवानुशना सुतः ॥ ४५ ॥

45

Maarkkandeyo Mrikandasya PraanaadhVedhaSriaa munih
Kavischa Bhaarggavo yesya BhagawaanUsanaa suthah

The most famous Maarkkandeya was the son of Mrikanda. The son of Praana was VedhaSrias. VedhaSrias belonged to the dynasty of Bhrigu and hence called Bhaargava. [Bhaargava means a derivation of Bhrigu.] VedhaSrias got a son named Kavi. Oh, the best of Kauravaas, please note that Kavi is the same Usanas. Thus, Kavi also belonged to the same dynasty of Bhrigu. [Usanas are actually the Asura Guru. We will read it in detail later on.]

त एते मुनयः क्षत्तर्लोकान् सर्गैरभावयन् ।
एष कर्दमदौहित्रसन्तानः कथितस्तव ।
शृण्वतः श्रद्धधानस्य सद्यः पापहरः परः ॥ ४६ ॥

46

Sarvve the munayah khaththarllokaan sarggairabhaavayan
Esha Kardhdhamaduhithrasanthaanaah katthithasthava
Srinvathah sredhdhaddhaanasya sadhyah paapaharah parah

Oh, my dear Vidhura! Thus, all the Rishees were able to procreate and became the root base for increasing the population in this universe. The stories of the genealogy of the daughters of Kardhdhama are very sacred and sanctifying. If you listen or discourse these stories, all your sins would immediately be destroyed and eliminated completely.

प्रसूतिं मानवीं दक्ष उपयेमे ह्यजात्मजः ।
तस्यां ससर्ज दुहितृः षोडशामललोचनाः ॥ ४७ ॥

47

Presoothim maanaveem Dheksha upyeme hyaathmajah
Thasyaam sasarjja dhuhithrah shodasaamalalochanaah.

Dheksha, the son of Brahma Dheva, married Presoothi, the daughter of Manu and Satharopa. They procreated very pious and sacred and beautiful sixteen daughters with long and attractive eyes like those of lotus petals.

त्रयोदशादाद्धर्माय तथैकामग्रये विभुः ।
पितृभ्य एकां युक्तेभ्यो भवायैकां भवच्छिदे ॥ ४८॥

48

TheyodhesaadhaadhDdharmmaaya thatthaikaamAgnaye vibhuh
Pithribhya ekaam yukthebhyo bhavaayaikaam bhavachcchidhe.

Thirteen of the daughters were given in marriage to Ddharmma Dheva. One was given to Agni Dheva or Vaisvaanara. Another one was married to Pithroos or Aryamaa, the deity of predecessors. And the last daughter was married to Lord Sri Maha Dheva who is the eliminator of all the material entanglements or the destroyer or dissolver of the universe and all its entities.

श्रद्धा मैत्री दया शान्तिस्तुष्टिः पुष्टिः क्रियोन्नतिः ।
बुद्धिर्मेधा तितिक्षा ह्रीर्मूर्तिर्धर्मस्य पत्नयः ॥ ४९॥

49

Sredhddhaa Maithree Dheyaa SaanthisThushtih Pushtih KriyOnnathi
BudhddhirmMeddhaa ThithikshaaHreerMoorththirDdharmmasya
panthnayah.

The names of the thirteen wives of Ddharmma Dheva were: 1) Sredhddha, 2) Maithri, 3) Dheya, 4) Saanathi, 5) Thushti, 6) Pushti, 7) Kriya, 8) Unnathi, 9) Budhddhi, 10) Meddhaa, 11) Thithiksha, 12) Hree and 13) Moorththi.

श्रद्धासूत शुभं मैत्री प्रसादमभयं दया ।
शान्तिः सुखं मुदं तुष्टिः स्मयं पुष्टिरसूयत ॥ ५०॥

50

Sredhddhaasootha Subham Maithree PresaadhamAbhayam Dheyaa

Saanthih Sukham Mudham Thushtih Smayam Pushtirasoooyatha.

योगं क्रियोन्नतिर्दोषमर्थं बुद्धिरसूयत ।
मेधा स्मृतिं तितिक्षा तु क्षेमं ह्रीः प्रश्रयं सुतम् ॥ ५१ ॥

51

Yogam KriyOnnathirdhDherppamArththam Budhddhirasoooyatha
Meddhaa Smrithim Thithikshaa thu Kshemam Hreeh Presrayam sutham.

Twelve of these thirteen daughters gave birth to the following sons: 1) Subha by Sredhddha, 2) Presaadha by Maithri, 3) Abhaya by Dheya, 4) Sukha by Saanthe, 5) Mudha by Thushti, 6) Smaya by Pushti, 7) Yoga by Kriya, 8) Dherppa by Unnathi, 9) Arththha by Budhddhi, 10) Smrithi by Meddhaa, 11) Kshema by Thithiksha and 12) Presrayam by Hree.

मूर्तिः सर्वगुणोत्पत्तिर्नरनारायणावृषी ।
ययोर्जन्मन्यदो विश्वमभ्यनन्दत्सुनिर्वृतम् ।
मनांसि ककुभो वाताः प्रसेदुः सरितोऽद्रयः ॥ ५२ ॥

52

MoorththirssarvvagunothpaththirnNaraNaaraayanaavrishee
Yeyorjjenmanyadho visvamabhyanandhath sunirvritham
Manaamsi kakubho vaathaah presedhussarithoadhreyah.

Moorththi who was the embodiment of all divine qualities and who was endowed with blessings and boons from Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan gave birth to the most universally renowned two sons named Nara and Naaraayana who are the embodiments of austerity and penance and also who are the incarnations of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [Please note that Moorththi is the thirteenth daughter of Dheksha and thirteenth wife of Ddharmma. Nara is the incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with representation of human form and Naaraayana is the incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in the Dheva or Divine form.] Both Nara and Naaraayana are Rishees. When Moorththi delivered the two sons the Earth, Mountains, Wind-god, Rivers, all ten Directions and

Mind and Consciousness of all the entities were filled with blissful happiness and joy and tranquility.

दिव्यवाद्यन्त तूर्याणि पेतुः कुसुमवृष्टयः ।
मुनयस्तुष्टुवुस्तुष्टा जगुर्गन्धर्वकिन्नराः ॥ ५३ ॥

53

Dhivyavaadhyantha thuryaani pethuh kusumavrishtayah
Munayasthushtuvusthushtaa jergusonGenddharvvaKinnaraah.

In all the heavenly planets they celebrated the occasion of the birth of Nara Naaraayana by playing bands and beating drums and other divine instruments and singing glorifying songs proclaiming the nobilities and greatness of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Dhevaas showered rain as an omen of auspiciousness. The Rishees, Genddharvaas, Kinnaraas and other celestial bodies worshiped and offered obeisance by singing Keerththans and Bhajans with blissful happiness.

नृत्यन्ति स्म स्त्रियो देव्य आसीत्परममङ्गलम् ।
देवा ब्रह्मादयः सर्वे उपतस्थुरभिष्टवैः ॥ ५४ ॥

54

Nrithyanthi sma sthriyo dhevya aaseeth paramamanggalam
Dhevaa Brahmaadhayassarvve upathastthurabhishtavai.

The Apsaraas or the beautiful damsels of heaven danced with joy and happiness. Brahma Dheva and other great Dhevaas and Rishees also worshiped with devotion with Sthothraas and Keerththans proclaiming transcendental divinity of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in recognition of his mercy and compassion to uplift them from miseries of this material universe.

देवा ऊचुः

Dhevaa Oochuh (Dhevaas or gods Said or Prayed):

यो मायया विरचितं निजयाऽऽत्मनीदं
खे रूपभेदमिव तत्प्रतिचक्षणाय ।

एतेन धर्मसदने ऋषिमूर्तिनाद्य
प्रादुश्चकार पुरुषाय नमः परस्मै ॥ ५५ ॥

55

Yo maayayaa virachitham nijayaaaathmaneedham
Khe roopabhedhamiva thath prethichakshanaaya
Ethena ddharmmasadhane rishimoorththinaadhya
Praadhuschakaara purushaaya namah parasmai.

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You have created this universe from your Cosmic Form with your Eternal Energy and of Illusory Power. You have now assumed these forms of Rishees as Nara and Naaraayana as the sons of Moorththi who the chaste consort of Ddharmma Dheva is. The purpose of these incarnations is to teach your devotees and votaries the secrets and principles behind the creation of this universe. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You are the Supreme God. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You are the Primordial Personality. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You are the Prime Personality. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You are the Ultimate and Eternal Personality. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You are the Associate and Servant of your devotees. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! We all salute, prostrate and worship and offer our obeisance with folded hands unto you.

सोऽयं स्थितिव्यतिकरोपशमाय सृष्टान्
सत्त्वेन नः सुरगणाननुमेयतत्त्वः ।
दृश्याददभ्रकरुणेन विलोकनेन
यच्छ्रीनिकेतममलं क्षिपतारविन्दम् ॥ ५६ ॥

56

Soayam sthithivyethikaropasamaaya srishtaan
Saththvena nah suragenaananumeyathaththvah
Dhrisyaadhadhabhrakarunena vilokanena
Yechcchreenikethamamalam kshipathaaravindham.

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! We can only make guesswork and estimate about you that you may be like this, or you may be like that and “so and so forth”. You are even beyond the power of imaginations. You are spotlessly clean and sinless. You are Holy and Sacred. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! In order to maintain Virtues and Righteousness in the universe you have created us, the Dhevaas or the Amarthhyaas, with the mode of nature of Virtue as the dominant quality. Goddess Sri Maha Lakshmi is always residing within your heart. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! Your eyes are far more attractive than the best of the best blue lotus flower petals. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! Please have your mercy and compassion on us and look at us with those beautiful eyes. [This means please bless us.]

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

एवं सुरगणैस्तात भगवन्तावभिष्टुतौ ।
लब्धावलोकैर्ययतुरर्चितौ गन्धमादनम् ॥ ५७॥

57

Evam suragenaiathaatha Bhagawanthaavabhishtuthau
Lebdddhaavalokairiyathurarchchithau genddhamaadhanam.

Oh Vidhura! Thus, the Dhevaas who are the sons of Adhithi Dhevi and hence known as Aadhitheyaas offered dedicated devotional obeisance to Nara and Naaraayana who are the incarnations of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Nara and Naaraayana, the incarnations of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, were very pleased and satisfied with the prayers of Aadhitheyaas. They acknowledged the prayers and blessed the Dhevaas and proceeded to the Mountain of Genddhamaadhana or Genddhamaadhanaadhri.

ताविमौ वै भगवतो हरेरंशाविहागतौ ।
भारव्ययाय च भुवः कृष्णौ यदुकुरुद्रहौ ॥ ५८॥

58

Thaavimau vai Bhagawatho Hareramsaavihaagethau
Bhaaravyayaaya cha bhuvah Krishnau YedhuKurudhvahau.

The same Nara and Naaraayana have now incarnated on this earth again in the forms of Arjjuna, in the dynasty of Kuru, and Sri Krishna Bhagawaan, in the most divine dynasty of Yedhu or in Yaadhava Dynasty in order to eliminate the overweight of evils and sins and to balance this earth with justice and righteousness.

स्वाहाभिमानिनश्चाग्नेरात्मजांस्त्रीनजीजनत् ।
पावकं पवमानं च शुचिं च हुतभोजनम् ॥ ५९॥

59

Svaahaabhimaaninaschaagneraathmajaam sthreenajeejenath
Paavakam pavamaanam cha suchim cha huthabhojanam.

Thereafter from the most powerful Agni Dheva who is capable of burning out everything and anything including all the sins and evils of this universe and thus purifying, and refining did manifest three sons on his wife Svaaha. The sacrificial offerings are dedicated to the sons of Agni and Svaaha. Please understand their names are: 1) Pavana or Pavamaana, 2) Paavaka and 3) Suchi.

तेभ्योऽग्नयः समभवन् चत्वारिंशच्च पञ्च च ।
त एवैकोनपञ्चाशत्साकं पितृपितामहैः ॥ ६०॥

60

ThebhyoAgnayassamabhavamschathvaarimsachcha panjcha cha
Tha evaikonapanjchaasath saakam pithripithaamahaih.

From the three sons of Agni Dheva or Fire-god another Forty-Five sons were also born. They are all deities of Fire, or they are all Fire-gods. Thus, including the fathers and grandfather there are Forty-Nine deities of Fire. [One Fire-god plus three sons plus forty-five grandsons make a total of forty-nine.] And all of them together are known as Svaahavamsajers or they all belong to the dynasty of Svaaha.

वैतानिके कर्मणि यन्नामभिर्ब्रह्मवादिभिः ।
आग्नेय्य इष्टयो यज्ञे निरूप्यन्तेऽग्नयस्तु ते ॥ ६१ ॥

61

Vaithaanike karmmani yennaamabhirBrahmavaadhibhih
Aagnyeya ishtayo yejnje niroopyantheagnayasthu the.

Oh, the undefeatable Vidhura! Please understand that these are not the Material Fire you see around you in the normal course of life. These are all the Fires as stipulated in the Vedhaas. These Fires or Fire-gods or the Fire Deities are the ones produced or manifested by Aachaaryaas of Priests by chanting the Hymns or Manthraas in the sacrificial performances. These Fire Deities are capable of providing appropriate rewards for performing sacrificial offerings.

अग्निष्वात्ता बर्हिषदः सौम्याः पितर आज्यपाः ।
साग्नयोऽनग्नयस्तेषां पत्नी दाक्षायणी स्वधा ॥ ६२ ॥

62

Agnishvaaththaa BerhishadhasSaumyaah pithara Aajepaah
Saagneyoanagnayasthesham pathnee Dhaakshaayanee svaddhaa.

The Pithroos married Svaddha who was the other daughter of Deksha. Therefore, Svaddha can be called as Dhaakshaayani also. The Pithroos are four in number. They are: 1) Agnishvaththa, 2) Berhishaadhas, 3) Saumya and 4) Aajyepa. Some of the Pithroos are Saagnika and others are Niragnika. Those who accept offerings in Fire are called Saagnika and others who do not need offerings in Fire are called Niragnika. Thus, Svaddha was married to all the four Pithroos.

तेभ्यो दधार कन्ये द्वे वयुनां धारिणीं स्वधा ।
उभे ते ब्रह्मवादिन्यौ ज्ञानविज्ञानपारगे ॥ ६३ ॥

63

Thebhyo dheddhaara kanye dhve Vayunaam Ddhaarineem Svaddhaa

Ubhe the Brahmavaadhinyau jnjaanavijnjaanapaarage.

Svaddha begot two daughters named Vayuna and Ddhaarini from the semen of the Pithroos. Both Vayuna and Ddhaarini had mastered in Vedhic Scriptures and were able to cross the other side of the material universe with their supreme Transcendental Knowledge.

भवस्य पत्नी तु सती भवं देवमनुव्रता ।
आत्मनः सदृशं पुत्रं न लेभे गुणशीलतः ॥ ६४॥

64

Bhavasya pathnee thu sathee bhavam dhevamanuvrathaa
Aathmanassadhريسam puthram na lebhe gunaseelathah.

Sathi was the youngest daughter of Dheksha. Sathi was married to Lord Siva or Lord Sri Maha Dheva. Sathi spent all her time at the divine services of her supreme God and consort Lord Sri Maha Dheva. Though she was deSrious of having a son exactly like that of her three eyed husband, Lord Siva, she was not lucky to beget one. We can simply tell only that much. [This means no explanations can be provided why Sathi was not able to produce a son from Lord Siva though he was one of the Trinity. But see blow.]

पितर्यप्रतिरूपे स्वे भवायानागसे रुषा ।
अप्रौढैवात्मनाऽऽत्मानमजहाद्योगसंयुता ॥ ६५॥

65

Pitharyaprethiroope sve bhavaayaanaagase rushaa
Aprauddaivaathmanaaaathmaanamajahaadhyogasamyuthaa.

Though Lord Siva was totally faultless and innocent Dheksha rebuked and accused him of not respectfully treating him as in Gurustthaaneeya or like a Preceptor as he is being his father-in-law. [Dheksha being the father-in-law, he expected Siva to treat him very respectfully. He did not invite Lord Siva and Sathi for the most famous sacrificial ceremony he conducted with very pomp and pride.] Sathi became very angry and annoyed with her father. She was very young and mentally disappointed and desperate by

the way in which her father treated her husband and herself. She immolated her material body in the sacrificial fire and ended her life before fulfilling any of her life ambitions. [We will read this story in detail under Dheksha Yaaga.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
चतुर्थस्कन्धे विदुरमैत्रेयसंवादे प्रथमोऽध्यायः ॥ १ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Chathurththaskanddhe
VidhuraMaithreyaSamvaadhe [ManuVamsaParampara Naama]
Pretthmoaddhyaayah

Thus, we conclude the First Chapter named as Conversation between Vidhura and Maithreya [The Genealogy or Lineage of Manu or Svaayambhuva Manu] of Fourth Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!